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beautiful though it is in itself, from the monument of grandeur and glory refulgent from the genius which illuminates it. The selection for the space is, however, very harmonious, and with the addition of, perhaps, a few more extracts to illustrate two points scarcely brought out sufficiently in the choice: the tremendous force and overwhelming impetus of Hugo's verse, or the exquisite, *oiseau-muche* delicacy of touch in his lighter lyrics,—the extracts will be fairly representative.

So, of the Béranger poems. Béranger is essentially the poet of bonhommie and Bohemianism; of the poor but good-natured, as well as of the patriotic populace. We miss enough stress on that note. The proportion of the grave to the gay, we may say of the serious political to the enthusiastic political and the *insouciant* philosophy of poverty and pleasure pictured by the poet, is too great. The National and Revolutionary songs form an admirable set. The other authors are well represented, but in the Miscellaneous portion, even if by its date (in spite of its survival as a modern song) we cannot include the "Malbrough s'en-va-ten guerre," that poem of nursery and proverb so incorporate in the language, certainly the "Partant pour la Syrie," both modern and universal, could there find a place. We cannot but express these thoughts which occur to us. But it is less in criticism than for the further perfecting of a work in conception and execution so agreeable. Here again, we find a due mingling of the scientific side and the literary, the indebtedness to the classical basis being emphasized and illustrated. Preceding the Notes are clear and compact remarks on French versification, serving as an introduction to the comprehension of the Alexandrine. The Notes themselves are full, without being wearisome, the introductory notices of authors and poems being exceedingly good. Two noticeably good points in the philological references are the giving of the accusative instead of nominative case, and the distinction of Low-Latin forms by the asterisk.

We would suggest that, in note on line 6, par. 2 (p. 149), or on page 6, l. 8 (p. 150), the full rule as to the *s* (*sc*, *sp*, *st*, in general terms) and initial *e* be stated, especially as other

philological principles are defined at some length. To the interpretation of p. 6, l. 15 (on p. 150) we might be disposed to object. We think the exegesis must depend on the shading and that, in this case, *flancs* is less likely to mean *sein*. "We shall bear, i. e. carry, your avengers on our breasts," brings up the pictures of babes borne on the bosom. But if "avengers," why mention of "babes."? If we translate the idea to mean "we shall bear, i. e. beget, avengers," we have a meaning more in consonance with the thought. This use of *flanc* and *porter* is a common one. We might refer—as to the idea—to the famous story of Italian history. But Professor Bowen's own note, p. 174, on 69.8, "Qui porte un éclair *au flanc*," as "within it" is corroborative. With the remarks that "to be hard up" (l. 17.8, p. 156) is slightly 'slangy' as a translation, especially as an equivalent for the *style soutenu* of "être aux abois"; that (p. 170), on page 56, l. 24, the apostrophe after *que's* as a plural may mislead the student, and that the editor indulges a little freely in asyndeton, and we can but thank him for a delightful, original and scholarly addition to our texts of the highest class.

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FRENCH HISTORY.

Readings from French History, edited by O.

B. SUPER, Ph. D. Boston: Allyn & Bacon, 1891. V+320.

It is always a pleasure to note the appearance of a good book, and that Prof. Super has given us such an one under the above caption no body will be disposed to question. While engaged in its perusal, the thought frequently occurred to the writer, how much better it would be if we more often put such books into the hands of French students, instead of the lighter species of literature, which, tho' showing what delightful story-tellers the French are, serve chiefly as amusement even when fully appreciated, which is not always the case. By adopting such a course as here proposed by Dr. Super, the double advantage is gained of introducing the student to one of the best species of French of the nineteenth century,

while at the same time he becomes acquainted with some of the most stirring and interesting episodes of history.

The selections given are from such authors as Thierry, "Conquête de l'Angleterre"; Barante, "Jeanne Darc"; L. Blanc, "Situation du peuple avant la Révolution"; Michelet, "Prise de la Bastille"; Lamartine, "Discours de Vergniaud"; Mignet, "Chute de Robespierre"; Lanfrey, "Le décret de Berlin et l'entrevue de Tilsit"; Ségur, "Napoléon à Moscou"; Thiers, "Napoléon à Sainte-Hélène"; Guizot, "Histoire de la civilisation en Europe, Leçon viii."

With the exception of the last (which is a little too abstract to be understood by young minds, unless they have a wider acquaintance with history than we have a right to assume in them) all the above will prove very attractive reading to any but the dullest students, whom it is usually impossible to interest in any thing.

The notes are meagre, but seem to be sufficient for a proper understanding of the text. The book is attractive in appearance and is singularly free from misprints for a first edition, only about half a dozen unimportant ones having been discovered after a careful reading.

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JUDAISM IN EARLY ENGLAND.

TO THE EDITORS OF MOD. LANG. NOTES:

SIRS:—Professor Cook, in his attempt to prove for the name Cædmon a biblico-Jewish origin, goes altogether too far, I think, in the December number of the NOTES. As to the name, the burden of evidence points to a Celtic origin, see especially Wülker in the *Anglia Mittheilungen*, Nov. 1891. But this is not the point that I would now discuss; rather Professor Cook's inference of specifically Jewish culture and tendencies in seventh-century Ireland, the inference being drawn from Todd's 'Life of St. Patrick,' p. 110. Such deductions were so contrary to all my previous understanding of early Irish affairs that I was, at first reading, completely puzzled. On turning to Todd's volume, however, I read that he

himself rejects emphatically the conclusions that Professor Cook now adopts. His language is explicit:

"It is not possible to believe that any great number of the Irish people in the seventh century could have gone over to Judaism; but these words [viz. *plerisque ad Judaismum se conferentibus*, in a Life of St. Disibod by the Abbess Hildegard, of the twelfth century] are a curious commentary on the whole passage, and enable us to estimate the value of such language. In the middle of the twelfth century, controversies between Christians and learned Jews were very common on the Continent of Europe; and Hildegardis, wishing to describe the most schismatical state of things in Ireland which she could conceive, may very naturally have adopted the idea and language of her own time and country [Germany], and assumed that a large number of the Irish people became converts to Judaism. This mistake, however, ought not to invalidate her testimony to the fact, confirmed as it is by native authorities, that the Irish church in the sixth and seventh centuries had in a great degree corrupted the faith."

Das also war des Pudels Kern!

A pious, narrow-minded German abbess of the twelfth century, writing the life of an Irishman of the seventh century, heard vague rumors of the unorthodoxy of the wild Irish of those days. Unorthodoxy of the twelfth century meant Judaism, ergo, etc., etc.

Nor is this all, Todd's 'Patrick' was written thirty years ago, being published 1864. Celtic philology has made great strides in that time. Todd's conclusion "that the Irish church in the sixth and seventh centuries had in a great degree corrupted the faith" is no longer tenable. On the contrary, the Irish church of that period was at its very highest and noblest. For it was out of *this* church that issued such world-renowned missionaries as Columba, Columban, Gallus, Aedan. At the time when the old British and Gaulish churches were knocked to pieces by their Germanic conquerors, when the church in Germany scarcely existed at all, and even the church in Italy was on the verge of decrepitude, the lamp of true Christian Culture burned brightest in Ireland. It is no exaggeration to say that the downfallen Christianity of central and western Europe was set up again and held up by Irish missionaries. Those who wish for particulars need only read Zimmer's memorable article in the *Preussische*